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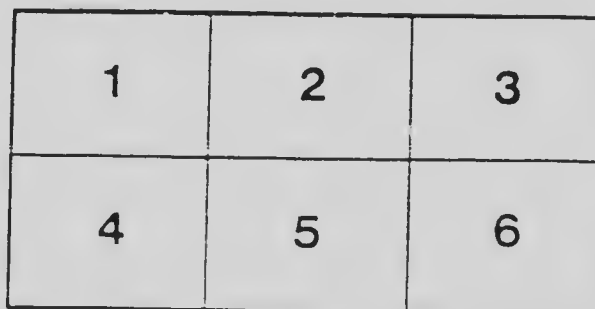
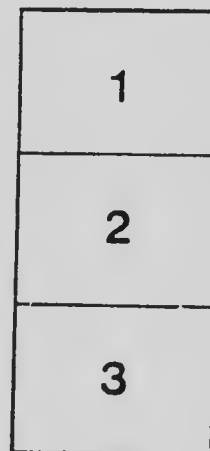
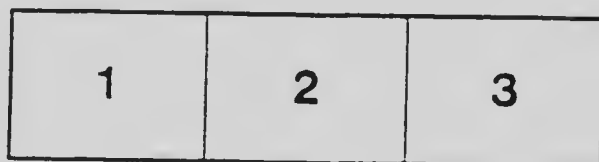
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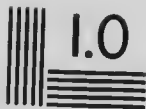
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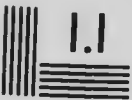
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THE HEBREW TEXT
OF
BEN SIRA
(ECCLESIASTICUS)

Codex "B." Chaps. XXXIX, 15 to XLIII, 33.
With Translation and Critical Notes.

A Thesis submitted to the University of Toronto
for the Degree of
Doctor of Philosophy.

BY:
CALVIN ALEXANDER McRAE, M.A.

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To the Senate of the University of Toronto :

I have examined the thesis of Mr. C. A. McRae, M.A., on The Hebrew Text of Ben Sira, Codex "B," and certify that in my opinion the thesis is a distinct contribution to the knowledge of Hebrew, and recommend that it be accepted for the degree of Doctor of Philosophy.

(Signed) J. F. McCURDY,

*Chairman of the Board of Examiners
of the Oriental Department.*

June 4th, 1910.

I hereby certify that the thesis above mentioned has been accepted by the Senate of the University of Toronto for the degree of Doctor of Philosophy, in accordance with the terms of the statute in that behalf.

(Signed) JAMES BREBNER,

Registrar.

June 6th, 1910.

THE TEXT OF BEN SIRA.

The chapters of Ben Sira which constitute the basis of the work embodied in the present thesis, form part of Codex "B", of which the fragments recovered to date are : 30, 11-33, 3. 35, 11-38, 27. 39, 15-51, 30 ; in all, nineteen leaves with eighteen distichs on a page. Large fragments of other Codices known as "A," "C" and "D" have also been discovered. These cover chapters 3, 8 to 38, 27 and, although they are greatly broken, would amount to about twenty chapters of average length.

The history of the discovery of portions of "B" is, in brief, as follows : In the year 1896, Mrs. Lewis—who had already become famous in connection with other finds—secured in the East some fragments of a Hebrew Ms., which Dr. Schechter, upon examination, pronounced to be portions of chapters thirty-nine and forty of Ecclesiasticus. Shortly afterwards, Dr. Neubauer and Mr. Cowley, collaborating, discovered other portions of "B" in fragments purchased in the East by Prof. Sayce. In 1907, Dr. Schechter proceeded to Cairo and returned with all of the portions surviving in the Genizah of the Ezra Synagogue. Finally, two other pages were secured from merchants who had brought them into Europe. The Codex is not yet complete.

The fragments recovered are greatly marred. In many places the text is entirely obliterated, while in others, vestiges of letters—often almost illegible—alone remain. The task, therefore, of restoring the original readings becomes one of unusual difficulty, success depending upon constant and careful reference to the Syriac, Greek and Latin Versions, which have long been in existence. For a full discussion of the comparative values of the Versions as aids to the recovery of the text, reference should be made to the commentaries of Lévi and Smend.

The marginal readings of "B" are very abundant, and both illustrate the method and indicate the success of a glosser, who sought to restore the original texts. The following are the chief divisions under which the marginal notes may be grouped : (a) words similar in meaning to the words in the Codex : 39, 24*a*. 28*a*. 40, 10*b*. 41, 10*a*. 17*a*. 22*c*. 42, 2*b*. 3*a*. 17*b*. 43, 8*b*. 11*b* ; (b) words similar in form : 39, 30*b*. 40, 4*b*. 6*a*. 29*c*. 41, 6*a*. 10*b*. 14*c*. 42, 3*b*. 12*a*. 43, 5*b*. 28*a* ; (c) the corresponding N H or Aram. word : 40. 18*b*. 41, 14*b* ; (d) exchange of prepositions : 41, 17*b*. 42, 1*c*. 2*a*. 43, 8*a*. 17*c* ; (e) transposition of letters : 39, 35*b*. 40, 30*d*. 42, 11*c*. 14*b*. 43, 4*b*. 17*d* ; (f) exchange of words ; of verb stems ; of person, number or gender ; (g) change of the order of words ; (h) addition of words ; of suffixes ; (i) deletion of consonants. These are not exhaustive, but are sufficient to indicate the needs of the text as it came into the hands of the glosser, as well as his effort to supply them.

The extent to which *M* readings can be utilized is not always evident, on account of the large number of lacunæ within the Codex, for which the glosser furnishes possible readings. It is quite clear, however, that many of his annotations were not intended to be emendatory, but were often merely explanatory and suggested by similarity of form, sound or meaning, and were set down in reserve. Compare 39, 16 *b* with 33 *b*; also 39, 21 *b* with 21 *d* and 30 *c*; also 39, 17 *b* with 31 *b*; also 43, 14 *a* with 26 *a*. As the notes of *M* rarely coincide with the Codex, where the photograph is clear, there is a fair presumption, that in seeking to fill out the numerous lacunæ, the *M* readings should only be finally adopted where they receive adequate support from the Versions. Those that have been accepted in the thesis are adopted only provisionally and in lieu of a better representation of the Greek, Latin, or Syriac readings.

While there appears to be some evidence that the glosser had recourse to the Versions, (cf *G S* 41, 12 *b*. 14 *b*. *S* 42, 6 *a*. *G* 43, 9 *b*) yet its weight cannot be large, in view of the predominance of notes which persistently ignore them.

The division of the strophes has been based upon logical, rather than upon artistic grounds. And, although, in some instances the results may not be quite satisfactory, yet it cannot be denied, that in the majority of cases a new thought is started with the beginning of the strophe.

The verses are generally distichs, though often tetrastichs; and in measure, trimeter, though frequently tetrameter.

In the numbering of chapter and verse, H. B. Swete has been followed.

PRINCIPAL ABBREVIATIONS EMPLOYED.

- A = Codex Alexandrinus, according to H. B. Swete.
C = Codex S. Ephræmi rescriptus, according to H. B. Swete.
C N = The Original Hebrew of a portion of Ecclesiasticus. Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., Clarendon Press, 1897.
Cod. = Codex.
D Gl. = Glossary in Cowley and Neubauer's Text, by Prof. S. R. Driver.
G = The Old Testament in Greek, by H. B. Swete. Second Edition. Cambridge, 1896.
H = The Hebrew Text of Ben Sira, from facsimiles published by the Oxford-Cambridge University Press, 1901.
Herk. = De Veteris Latina Ecclesiastici, capp. 1-XLIII., Leipzig, 1899.
L = Versio Vetus Latina.
Le = The Hebrew Text of the Book of Ecclesiasticus, ed. with brief notes and a selected glossary by Israel Lévi; prepared in 1902 and published in Semitic Study Series, under the joint editorship of Gottheil and Jastrow, 1904.
M = Marginal reading.
N H = New Hebrew.
om = omit, omits, omitted.
O T = Massoretic Text of the Old Testament.
P. = Liber Jesu Filii Sirach, sive Ecclesiasticus, Hebraice, editio Norbertus Peters. 1905.
S = Libri Veteris Testamenti Apocryphi Syriace. Ed. P. A. de Lagarde. 1861.
Sah. = Sahidische Uebersetzung nach R. Pietschmann, G. Steindorff und N. Peters.
Sir. = Sira.
Sm. = Weisheit des Jesus Sirach erklärt von Rudolf Smend. Berlin, 1906.
Str. = Die Sprueche Jesus' des Söhnes Sirachs, herausgegeben von Prof. D. Dr. H. Strack. Leipzig, 1903.

PRINCIPAL SIGNS EMPLOYED.

- [] where a letter or letters are enclosed, indicate that the latter have been supplied.
[] where a letter is not enclosed, indicate that there has been a deletion.
} after a numeral, serves to separate notes on different verses.
| before a letter, serves to separate notes on different words.
+ = plus.
|| = parallel.

T E X T.

Chapter XXXIX.

- 15c בשׁוֹרֹת גְּבֹהַּ וּבְלוּ מִיָּנִי ב' b
 וּבֵן הָאֲמִילָה c בתרועתה :
 16 [מְעִשֵׁי] e אֵל כָּלם טוֹבוֹם
 וְכֹל צוֹרֵק g בַּעֲתוֹ יִסְפִּיק i :
 17c [בְּדַבְרֵי] j יַעֲרֹקָא [גְּבֹהַּ] i
 : [בְּמִצְוֹת] m פִּי אֵל [לְהוֹ] :
 18 ת . . . o רְצוֹנוֹ יִצְלַח
 יֵאָרֶץ מְעַצְמָא הַתְּשִׁיעֵת :
 19 מְעִשֵׁי כָּל בֶּשֶׂר גִּבּוֹר
 יֵאָרֶץ [בְּתַרְקָא] מִנְהָ עֵינֵיהּ
 20a מְעִילִים וְעַד עוֹלָם יִבְנוּ
 d יֵאָרֶץ גְּבֹהַּ וְהוֹק מִמֶּנִּי :
 21 אֵין לְאִמְרָה זֶה לְמַתָּה זֶה
 בִּי הַכֹּל לְצַרְכֵי גִבּוֹר :
 אֵין לְאִמְרָה [זֶה] הֵךְ מִתָּה
 בִּי הַכֹּל בַּעֲתוֹ יִסְפִּיק :
 22 בְּדַבְרֵי מִיָּאֵר הַצִּיּוֹפֵת
 יִבְנֶה תְּכֵל רְעוּתָהּ :
 23 בִּי [בְּ]עִשְׂרֵי יָמִים יִרְדֵּשׁ
 וְהַפֶּן לְמַלְחָה [ה] y מִשְׁקָה :
 24 [אֲרִיזוֹ] z [ל] תְּמוֹבָא יִשְׁחַב
 בֵּן לְדוֹבֵס יִסְתַּלְלֵהוּ :
 25 [טוֹב] [ל]ט [בְּ] e [ה] חֶלֶק
 בֵּן מְרֵאשֶׁת לְרַעִיבָא [רַעִי] :
 26 [רֵאשִׁי הַכֹּל] n לְהוֹי אֲדָבָא
 מִיָּסוֹ וְאֵשׁ יִבְחַל יִמְלֵה :
 [הַלְבֹּט הַטִּיב] חֶלֶם וְדַבֵּשׁ
 דֵּשׁ עֵינֵיהּ יִצְחַר וּמְרָס :
 27 כָּל אֲלֵהָ [ל]ט [בְּ] יִמְיִיבִים יִמְיִיבִים
 בֵּן לְרַעִיבָא לְרַעִיבָא נְחֻמְבִּי :

TRANSLATION

CHAPTER XXXIX.

- 15^c [With songs of the lyre and stringed instrument[s],
And thus with a shout shall [ye] say :
- 16 [The works of] God—they are all good !
And supply every need in its season.
- 17 [By his word] He ordereth the [sun]shine,
And [by] the expression of his mouth its
light.
- 18 . . . his pleasure, He maketh to prosper,
And there is no barrier to his succour.
- 19 The works of all flesh are before him,
And there is nothin[g] concealed from his
eyes.
- 20^a He beholdeth from everlasting to ever-
lasting ;
d And there is nothing too extraordinary
or difficult for him.
- 21 And no one is to say, Wherefore is this ?
For everything is chosen for its need ;
No one is to say, This is worse than that,
For everything becomes paramount in its
season.
- 22 His blessing overflows as the Nile,
And as the Euphrates, it saturates the
land.
- 23 For [in] his anger, He disinherits the
nations,
And maketh a watered land barren.
- 24 (As) his ways are right to the upright,
So to the refractory are they obstinate.
- 25 [“ Good ”] for the go[od] hath He created,
So from the beginning, for the evil, evil.
- 26 The chief of all things for the livelihood
of man are :
Water, and fire, and iron, and salt,
[Cream of wheat], milk and honey ;
Blood of the grape, fresh oil and clothing.
- 27 All th[ese] to the [good, bring good,
So for the evil, they are turned to evil.

יש ה[והות לנקס נו]צרו	28
[ובאפס צור]יסז יעתיק[ו]u :	
.....	
.....	
אש וברד רע[ב]v והברש	29
נמ אלה למשפטא נו[צרו] :	
היה שןע עקרב ורתן	30
וחרב נקמותז להחריםa [רעיםb] :	
כל אלה לצורכם נברא'ס	
והמה באוצרוd לעתה יפקרוf :	
בצותו אותם ישישו	31
ובהקסg לא ימרוh פיוi :	
על נן מראשנ התיצבתיא	32
והתכווננתיו ובכתב הנהתי :	
מעשי אל כלסח טובים	33
לכל צורךn בעתו יספקוs :	
אינן לאמר זה רע מזהq	34
כי הכל בעתו ינברr :	
עתה בכל לב[כס]s הרנינו	35
וברכוז את שסט הק[דושv] :	

Chapter XL.

עסקא גדולב הלקס אלd	1
ועולב כבד על בני אדםf :	
מיוס צאתוג מרחם אמוh	
עד יום שוכו אל אסו כל הינj :	
מיושכא כסא לנכהk	3
עד ל[י]ושכמו עפר ואפר :	
מעוטה צניף וצייןח	4
ועד עוטהס שמלת שי[ער]p :	
אףq קנאה דאנה ופהרז	5
אימת מותs תהרהז ורבטu :	

- 28 There are wi[nds [crea]ted [for vengeance],
[And in their fury] they dislodge [the
roc]ks.
.....
.....
- 29 Fire and hail, famin[e], and pestilence;
These too, are for[med] for judgment.
- 30 Beast of tooth, scorpion and cobra,
And sword of vengeance to exterminate
[the wicked.]
All these for their use are created,
And they are in his treasure-house against
the time of muster.
- 31 When He commandeth them they re-
joice,
And in their prescribed tasks do not
spurn his word.
- 32 Therefore, at the beginning, I took my
stand,
And considering, set [it] in a book :
- 33 The works of God—they are all good !
They suffice for every need in its season.
- 34 No one is to say, This is worse than
that,
For everything becomes paramount in
its season.
- 35 Now with all [your] heart, send up a
ringing cry,
And bless the name of the Holy One.

CHAPTER XL.

- 1 A great task hath God allotted,
Even a heavy yoke unto the sons of
men ;
From the day of his going forth from the
womb of his mother,
Until the day of his returning unto the
mother of all living.
- 3 From the proud occupant of a throne,
To him who sits upon dust and ashes ;
- 4 From him who is encircled with crown
and diadem,
To him who is enveloped in coarsest
fabric.
- 5 Anger, jealousy, anxiety, and dread ;
Fear of death, strife and contention.

- ועת נחוו על משכבו
 שינת לילה ה[יטנחא דעתו] x:
 מעט יחדלוע בהנע ישקמוז 6
 ומחבא בחל[מותב יהו] cw:
 מ[ש]תע[ה] d מהזקן נפשו:
 בשריר ב[ורהg מפני] ה[ה] h:
 [עד] רצוקו מ[בטהו] j יק[י]קא 7
 ומא[י]ן מהר י[תמה]:
 8

 [דבר]m דם חרהרו וחרבס 9
 שר ושבר רעבס ומ[ת]q:
 על השעז נבראה רעה 10
 ובעבודתו [לא] תטוש כלחט:
 כל מארין אל ארין ישוב 11
 ואשר ממרוש אל מחסא:
 חילע מעולז בנהל איתק a 13
 ובאפיק אדיר בחויו קולותב:
 אם [ה]שחחס כ[ם] dss יכלו e 14
 כי פתאיש לנצה יתמ[י] g:
 ב[צ]רה מהמס לא י[ו]נקתו 15
 כי שורש הנבן עלא שן בלע:
 כקדמונתו על נפתח נהל 16
 לפני כל ורקו נדעכוס:
 והסדק לעולמק לא יבוצר 17
 וצדקה לעד תבון:
 חיי דיו ושברט ימתקו 18
 ומשנותם מוצא אוצרא:
 ילד ועיר יעמידו שם 19a
 ומשנותם אשה נהשקרא x: d

- While he rests upon his bed,
 Sleep of the night de[ranges his reason].
- 6 For a little they desist, for a moment they
 are quiet ;
 And from them in drea[ms doth he fle]e ;
 Distracted at the vision of his soul,
 (He is) as a fugitive [fleeing before] a
 pursuer :
- 7 Until his desire [for safety] rouseth him
 up,
 And he is amazed that there is no cause
 for terror.
- 8
- 9 [Pestile]nce and bloodshed, fever and
 drought,
 Devastation and destruction, famine and
 dea[th].
- 10 Against the wicked, evil is created,
 And on his account, ruin departeth not.
- 11 Everything from the earth, unto the earth
 returns,
 And that which is from the height, to the
 height.
- 13 Wealth (gotten) from wrong, (is) as a
 rushing torrent,
 And as a mighty stream in the flashing of
 thunder :
- 14 When their m[o]ney is corrupted, they
 va[n]ish,
 For simple fools shall perish for ever.
- 15 The branch of violence shall be without
 offspring,
 For the root of the godless is on the point
 of a crag.
- 16 [They are] like reeds upon the bank of
 a river ;
 Before any vegetation do they wither ;
- 17 But piety shall never be moved ;
 And justice shall forever be established.
- 18 A life (either) of independence or wages
 is sweet ;
 But he that findeth treasure is above
 them both.
- 19a Children and a city establish a name ;
 d But a woman beloved is better than
 either.

- 20 [י]ן ושכרע יעליצוז לב
ומשניהם אהבת הודים:a
- 21 חל[ו]לח ונבלח יעריבו שיר
ומשניהם לשון ברה:d :
- 22 י[פי] ותארע מח[מ]ודי עין g
ומשניהם צמהיח שהה:i :
- 23 [ריע וחברנ לע]ת ינהנא
ומשניהם אשה משבלת:l
- 24 אמה m[ו]שהתקח לע[ת] צרה
ומשניהם צרה[ה] o מצלת :
- 25 זחב וכס[ה] יכיננו רג[ל]ס
ומשנ[יהם] עצה טובה q :
- 26 היל זכהז ינין[לו] s לב
ומשניה[ם] יראת אלהים :
אין [ב]יראת יי מהכורז
ואין לבקש עמה [משע]ן :
- 27 יראת אלהים כעדן ברכה u
וכן [על] כל כבוד v חפתה :
- 28 בניש חיי מתןx אל תחי
טוב נאסף ממסתוללz :
- 29 איש משניה על שלהן זר
אין הייו למנות הייסb :
- מנעלח נפש d ממעמי [זבד] e
לאיש יודע [י]סור f מעיסg :
- 30 [כפי] עז נפשח חמתיק שאלה
ובקרכו תבער כמו אש i :

Chapter XLI.

- 1 חו[י] a למותb מה [מ]ר זכרד c
[ל]איש שוק[מ] d על מכונתו:e
איש שליח f ומצליח g בכלח
ועוד ב[ו]ת[ה] ילו[ו] לקבלן הענונא :

- 20 Wine and strong drink make the heart
merry,
But better than either is the love of
lovers.
- 21 Flute and harp make sweet the song,
But better than either is a pure tongue.
- 22 Beauty and comeliness are desires of the
eye,
But better than either are the herbs of
the field.
- 23 [Friend and comrade] guide (each other)
[for a time],
But a woman of penetration is better
than either.
- 24 A brother [and a friend for a time] of
distress ;
But more than either, does righteous[ness]
deliver.
- 25 Gold and silver establish the foot,
But [good advice] is better than either.
- 26 Riches and strength make the heart
rejoice,
But better than either is godly [re]ver-
ence.
There is nothing lacking in the fear of
God,
And there is no need to seek support
beyond.
- 27 The fear of God is a blessing like Eden,
And so [above] every glory is its canopy.
- 28 My son, a life of importunity do not live ;
For it is better to die than to be in
the way.
- 29 A man that stares at a strange table ;
His life is not to be reckoned (as) a life.
[Bestowed] dainties are a loathing of the
soul ;
To a man who understands they are as
pain in the bowels.
- 30 [In the mouth of] an impudent person
begging is sweet,
But (afterwards) it produces heart-burn
like fire.

CHAPTER XLI.

- 1 Ah Death ! how [bit]ter is the remem-
brance of thee,
To a man living quiet[ly] upon his es-
tate ;
[To] a man tranquil and prosperous in
all [things],
And who is still [ab]le to take dainties.

- 2 האה למותו מהו טוב הוקדח
 לאיש אובדס והסר עצמקת :
 לאיש זקן כושלq בכלז
 סרבס ואבר תקוה t :
- 3 אל תפחד ממות הוקדט
 זכר כי ראשנים ואחרנ[ים] עמך :
- 4 זה חלק כל בשר מאל
 זמה תמאס בתורתv עלי[ן] :
 לאלף שנים מאה ועשר
 אין[ן] w תוכחותx [היום] בש[א]ל :
- 5 ניןע נמאס דורז [מ]רעיםa
 זנבדס איילc [גורד] רש[ע] :
 6 מבן עולם ממשחתf [ת]רעg
 [עם] זרע[ו] הסרה תמידו[ו] :
 7 אב השע יקו[ב]ן י[ל]רא
 כי [בנ]ל[ל]ו י[ל]מ[ו] :
 8 [אוי]n [ל]בם אנשי עולo
 [עובד] תידת על[יו]ןq :
 9 אם ת,פרוז על[ו] ידי אבון
 ואם תולידוs לאנתהת :
 [א]ם תבשלו לשמחת עולם
 ואם תמותו לקללתu :
- 10 כל מאפס אל אפס ישוב
 בןv הנק מתחוזw אל תחוז :
 11a הבלע אדם בנייתוז
 אך שם הסדא לא יכרתb :
 12 פחד על שם כי הוא ילקדc
 מאלפיd איצרותe הסרהf :
- 13 מוכןg היים [ימי] מספר
 ושיובh[ו] שם ימי איןו מספר :
 14b הכסה ממונה ואוצר מוסתרj

- 2 Ah Death ! how good is thy sentence,
To a man perishing and with failing
strength ;
To an old man stumbling along—
An eccentric in despair.
- 3 Be not afraid of death, thy doom;
Remember that men of the past and
future (will be) with thee.
- 4 This is the portion of all flesh from God;
Then why rejectest thou the law of the
Most High ?
Whether for a thousand years, an hundred
or ten,
There are n[o] adjustments [of life] in
Sh[co]l.
- 5 A reprobate progeny is a gen[er]ation of
evil [do]ers,
And a foolish brood [are the whelps of
the wick]ed.
- 6 By an evil son is government shattered,
And [with his] seed is [constant want.]
- 7 An ungodly father doth a bo[y] curse,
For [on his [ac]count he is put to shame.
- 8 [Woe] to [you, ye men of evil],
[Who forsake the law of the Most High].
- 9 If ye are fr[ui]tful, it shall be for] mis-
fortune ;
And if ye beget, it shall be for sighing :
If ye stumble, it shall be for perpetual joy;
And if ye die, it shall be for a curse.
- 10 Everything (arising) from nothing unto
nothing returns;
So the profane (proceed) from emptiness
to emptines^s.
- 11 The vanity of man is in his body ;
But a pious name shall not be cut off.
- 12 Have a care over (thy) name, for it will
be more constant
Than thousands of precious treasures.
- 13 Goodness of life (consisteth) in number
of [days].
But goodness of name, in days with-
out number.
- 14b Concealed wisdom, and a hidden treasure!

- c מה תועלה בשתיחס :
 טוב א[י]ש מצפין אולתו 15
 מאיש מצפין הכמתו :
- סוסר בשת :
 סוסר בשתm שמעוז בניס 14a
 והבלמו על משפמיס : 16
 לא כל בשת נאהק לשמר
 ולא כלq הכלסז נבהר :
- בושs מאב ואם על זנתז 17
 מנשיא [י]ושרט עלv בהושw :
 מאדנq ונברתע על שקרz 18
 מעדה ועב על פשע :
 מהברא ורע על מעלב
 ומסקום תנור על רו : 19
- [מכזותd אל]eh ובריתf
 ממסה אציל אל לחם :
 מ[מנעg מתתחש]אלהi
 מהש[י]בנ אפיא רעך : 21a
 מהש[בותו מ]הלקותm מנה b
 מ[ש]אולח [ל]שלום מההריש : 20
- מהכיט [אל אשה זרה]o b
 ומה[ת]ק[ומם]ק ע[ל משכבה]q : 21c
 מאוהבו על [דב]ריs הרפהz 22c
 ומאהרי מתת אל תנאין : d
- Chapter XLII.
- aמשנותb דבר תשמעc 1a
 ומחסוףd כל סודe עצה :
 היית בושf באסה
 ומצא הן בעיני כל היג :

- c What profit is there in either of them ?
- 15 Better is a m[a]n who hideth his foolishness,
Than a man who hideth his wisdom.

DISCIPLINE OF SHAME

- 14a Hearken, O children, to the discipline of shame,
- 16a And be abashed by my standard.
It is not fitting to beware of every shame;
And not every kind of modesty is approved.
- 17 Be ashamed before (thy)father and mother of whoredom;
Before a king and prince of deceit;
- 18 Before a master and mistress of a lie ;
Before the congregation and people of transgression;
Before a comrade and friend of treachery;
- 19 And before the place where thou sojournest of furtiveness.

[Of the violation of an oath and covenant;
Of stretching out the elbow at meat;
Of refusing to grant a request ;

- 21a Of turning away the face of thy friend;
b Of reckoning (closely) the parts of a portion;
- 20a Of silence before an inquiry as to thy welfare.

- b Of gazing [after a woman that is a harlot],
- 21c And of ascending upon her bed.
- 22c Before a friend of reproachful w[or]ds;
d And after giving, spurn not.

CHAPTER XLII.

- 1a Of repeating a word thou hearest ;
Of laying bare any secret counsel ;
So shalt thou be truly sensible to shame,
And find favour in the sight of all living.

- אך עלה אלה אל תבוש
ואל תשא פנימו לחסאן :
על תורת עלייןא וחוקן 2
ועל [משפט] m לחצודוקח רשע :
על השבוקס הוברק וארהק 3
ועל מהלכות נחלה ויש :
ועל שחקן מאזנים ופלם 4a
ועל תמהות איפה ואבן v : 5a
על מקנה בין רב למעט w 4b
ועל ממחיר ממכה תירא : 5c
על אשה רעקח חתמ z 6
ומקום ירום רפיתא מפתח :
על מקום מפקד ירב הספרס 7
ומתת ולקהd הכל בכתב :
על מיסד פותח וכסיל 8
ושב בושל [במ]צן[דות]g ונותח h :
והיית וחורו באמת
ואיש צנוען לפני כל היא :
בת לאב מטמנת שקדו 9
דאנ[ת]הו תפ[רועה] שנתו :
בנעוריה בן תבלחס
ו[א]ת נ[ב]רהק פן [תשנא] :
בבתוליה פן תפותהq 10
ובבית [בע]לה [נ]ל[מוד] r :
ובבית אביה פן [הזרה] s :
ובבית אישה [פן] תע[צרו]
[בני ע]ל [בת זול]ל[ה]ט החוק משמר v 11
[פן] תעשה לך [שם] מהה w :
דבת עידא וקללת עם
והיבשתך y [בע]הה שערז :

- Only of these things be not ashamed,
 And accept not persons unto sin :
- 2 Concerning the law of the Most High and
 the statute ;
 And of [justice], to administer punish-
 ment to the guilty;
- 3 Of reckoning with a comrade and traveler:
 And of divisions of an inheritance and
 property:
- 4a And of the fine dust of scales and balance ,
 5a And of testing(?) weights and measures.
 4b Of goods between much and little ;
 5c Of estimating the wares of the merchant;
- 6 Against an evil woman a seal,
 And a place of weak hands a key !
- 7 In the place of deposit "tell" (thy money);
 And let all depositing and withdrawing
 be done with forms.
- 8 Of the correction of the simple and the
 fool ;
 Or of a grey-beard stumbling into harlots'
 [ne]t[s].
 So shalt thou have been admonished
 indeed,
 And a man well trained before all living.
- 9 A daughter is a treasure of concern to a
 father,
 And an[x]iety for her dr[iveth away his
 slumber] :
 In her maidenhood, lest she fade ;
 In her wife[ho]od, lest she be hated.
- 10 In her virginity, lest she be seduced;
 And in the house of her husband is barren.
 In the house of her father, lest she be
 [pregnant].
 And in the house of her husband [lest she
 bear not].
- 11 [My son, ov]er a disso[l]ute [daughter,
 strengthen the guard];
 [Lest she make for thee] a name of evil
 odour,
 A byword of the city, and a taunting of
 the people;
 And put thee to shame [in the con]gre-
 gation of the gate.

- סקום תנור אל יהו אשנב
 וביתל מביט מבוא סביב d :
- 12 לכל זבר אל תתק תארז
 וביןק נשים אל תסתוידח :
- 13 כי מכנרו יצאנ עש
 ומאיש רעת אשהא :
- 14 [טובו רועמ איש מביב אשה
 וב[תח סחפרתס תביע [הרפה] p :
- 15 אובר נאק מעשי אל
 וזה הויתו ואספידה :
- באסרו מעשיו נוצרו
 ופעל[י] u רצונו חלקק :
- 16 שמש זו[רה]תח על כל נגלתהע
 וכבודז יי על כל מעשיו :
- 17 לא הספיקו קדושי אלס
 לספרט נפלאות יי d :
- איסקו אלהים צבאיו
 לה[חזיק]ק לפני כבודו :
- 18 תהויסח ולכו הקרן
 ובכל סערוסיחמס יתבובן :
- 19 סחווהח הליפותח [ו]נהויהח
 ובנלה חקרק נסתרות :
- 20 ל[נא נ]עדק סמנו כל שכל
 ולא חלסו כל דבר :
- 21 נ[בורות]ס הכמ[תו] תכן
 אחרז הוא משולם :
- ל[א נוסק]טו לא נאצל
 ולא צריקד v לכל מכין w :
- 23 הואא הי [ועוסרע לעד]
 ולכל צירקז הכל ישמעע a :

- In the place where she stays, let there
 be no lattice,
 Nor a chamber (?) viewing the entrance
 round about.
- 12 To any male, let her not show (her)
 figure ;
 And among women, let her not direct the
 conversation;
- 13 For from a garment proceeds a moth,
 And from a woman, a woman's wicked-
 ness.
- 14 Better is the wickedness of a man than
 the goodness of a woman,
 And a daughter causing shame poureth
 forth reproach.
- 15 I will remember now the works of God,
 And that which I have seen will I recount;
 By his word, were his works fashioned,
 And the work[s] of his pleasure hath He
 created.
- 16 [As] the ris[ing] sun is revealed over all,
 So is the glory of the Lord over all his
 works.
- 17 The holy ones of God do not suffice
 To declare the wonders of the Lord ;
 God hath strengthened his hosts,
 To make [them] steadfast before his glory.
- 18 He hath fathomed the Abyss and the
 heart,
 And understandeth all their subtleties;
- 19 Declaring things that are past and things
 that are to come,
 And bringing to the light traces of secret
 things.
- 20 [No in] sight is lacking to him,
 And no matter glides past him.
- 21 The mighty acts of his wisdom hath He
 adjusted:
 And He is of one (mind) from of old.
 [There] is no[thing] to be added and
 nothing to be subtracted;
 And He has no need of any master.
- 23 He liveth [and abideth forever],
 And so everything is obedient to every
 purpose ;

- בלב שניכס זה מזה 24
- ולא עשה מהם שן [d: א]
- זה על [ז]ה חלק טובו 25
- ו[מי] ישב [ע] ל[ה]בים תארו

Chapter XLIII.

- 1 ת[וא]ר מהם רקע מהרב
- ועצם שמים מביט הדחז : d
- 2 שמש מביע בצאתו מה
- מהg נורא מעשי ייי :
- 3 בהצחירו יתיהן תבלא
- לפני הרבו מי יתבלבל :
- 4 כור נפוחה פחה יצק
- שלוק שמש ידלוק הרום :
- לש[ן] מאור s תנמר נושבת
- ומנחה תבוה עיןw :
- 5 כי גדול יי עושהו
- ו[ב]ברו ירוץ בארהז :
- 6 נב יח זרח a [כ]עתי [י]שבותב
- ומ[משלת] ל[נצח] ואת עילם :
- 7 ו[מ]מ[נ] d מועד ומני חום
- ו[מ]פיע ע[ב] [ח] בתופתg :
- 8 חדש כשמו h הוא מתחדשו
- מה נורא בהשתנהתן :
- כלי עבא ינבלא מהם
- מיען רקיע מהירתי :
- 9 תואר שמים וחדר מוכמ
- ו[עדי] n מוזרס במחומי אלס :
- 10 בדבר אלף יעמד הקר
- ולא ישנו s באשמהתס :
- 11 ראה קשת ובך עוש[ח] [ח]u
- כי מאד נארהש [בכ]ד :

- 24 And each one varies, one from another;
None of them, hath He created in vain :
25 One thing surpasses another in its good,
And who can be satiated with beholding
its beauty ?

CHAPTER XLIII.

- 1 The beauty of the height is the clear
firmament'
And a brilliant prospect is the body of
heaven.
2 The sun, when he goeth forth, poureth
out warmth ;
How wonderful are the works of the Lord!
3 At his meridian, he maketh the world to
glow ;
Before his heat, who can maintain him-
self ?
4 (As) a well-blown furnace (makes) the
coals red hot (in the smelter),
(So) the sun, when it is sent forth, sets
the mountains in a blaze;
A fork of light consumeth the world,
And his fire scorcheth the eye ;
5 For great is Jehovah his maker,
By whose words, he runneth along his
course.
6 And even the shining moon wanes accord-
ing to its time,
Though it is for perpetual rule and an
everlasting sign;
7 By it are the seasons and the times
of the statute :
Shining, it vanisheth in its circuit.
8 The new moon according to its name
renews itself ;
How wonderful is it when it changes !
c The beacon of the host wanes on high,
Leaving the firmament aglow from its
shining.
9 The beauty of heaven is the glory of the
stars ;
And a harmony of splendour is in the
heights of God.
10 By the Word of God does the decree
stand fast ;
And they sleep not during their watches.
11 Behold the rainbow, and bless its maker,
For exceeding majestic is it in glory ;

12 הוגא הקיפה בכבודהע
ויד אלז גמתה בנ[בורהא:]

13 גערתוב תתוהס ברקד
ותנצה זיקותה ב[משפס:]

14 למענ[ו]g בראא אוצ[ר]
ויעף [ענן ברשף:]

.....
17 קול רעמו יהילו ארצו
עלעולן [צ]פוא סופה ומערהו:

[כר]שף ינףm שלנו
וכארבה ישכון רדתו:

18 תואר m ינהרס עינים
ומסמחוק יחמה לבב:

19 וגם כפור כמלהs ישפדו
ויציין כספירט ציציםv:

20 צינת הוז צפון ישיבw
ובקרבא [יס] יקפוא מקורוע:

על כל מעמדז סים יקריסa
וכשרינq ילבש מקיה:

21 יבולc [הרים] כחרב ישיקd
וככהe צמחים כלחה:

22 מרפא כל מערףf ענן

מלג רעוףh לדשנו שרבנ
מחשכתו השקי[ע]k רהבו

ויט[ע]m בתהוסח אייסs:

24 יודדי היסס יספרו קצהוq
לשמע אוזננו נשתוסם

- 12 A circle it describeth in its glory,
And the hand of God hath stretched it
out with might.
- 13 His rebuke scribbleth the lightning,
And maketh brilliant the flashes thereof
in judgment.
- 14 For this reason, hath he created a treasure
house,
And maketh the clouds to fly as winged
things.
-
- 17 The voice of his thunder maketh his land
to reel ;
The whirlwind of the north, the tempest
and the dust storm !
- As winged things, He maketh his snow
to fly,
And like a swarm of locusts, when they
settle, is its descent.
- 18 The sight of its whiteness blindeth the
eyes ;
And the heart is dismayed at the raining
of it—
- 19 And also hoar-frost he poureth out like
salt,
And maketh it to bloom with flowers like
sapphire.
- 20 The cold wind of the north He causeth
to blow,
And in the heart of the [sea] He con-
gealeth its fountain.
Over every standing water He placeth a
sheet (of ice).
And as a breastplate He clotheth the
pond ;
- 21 The vegetation of the [mountains], it
burneth like drought,
And quencheth the young shoots like a
flame.
- 22 The healing of everything is the distilla-
tion of a cloud,
And the falling dew is to render fat the
barren land.
- 23 His thought made Rahab to subside,
And in the Deep, hath He planted the
isles.
- 24 Those who go down to the sea tell of its
bound(s),
And at what our ears hear we are astound-
ed.

שם פלאות תמהיו מעשהו	25
מין כל חי ונבורות רחבט :	
למענהו יצלה מלאך w	26
ובדבר]ו פעלו נוצרא :	
עוד כאלה לא נסקע	27
וקין דבר הוא הכל :	
נ[נה]לה עוד כי לא נחקר	28
והוא גדול מכל מעשיו :	
נ[נרא יי] מאד מאד	29
ונפלאות דבריו a :	
מ[נה]ל]י יי הרימו קול	30
בכל תובלו כי יש עוד b :	
מחוממו ההליפו בה	
ואל תלא כי לא ת[הקר]ו :	
רוב נ[בתרות] מ[אלה]	32
מעם ראיתי ממעשיו :	
אתה הכל [עשה יי] f	33
[ו]ל[חסידים נתן הכמה] :	

- 25 Therein are wonderful things, the marvels
of his work.
Variety of all living ; and the mighty
ones of Rahab.
- 26 For his own sake, He maketh his work to
prosper—
And by his word is his work fashioned.
- 27 There are many more things like these,
and we cannot exhaust them;
The final Word is, He is The All.
Let us still magnify him, for He is un-
searchable,
And He is great beyond all his works.
- 29 Exceeding wonder[ful is the Lord],
And marvellous are his words,
- 30 Ye that magnify the Lord, raise your
voice[s]
As much as ye are able, for there is still
more ;
Ye that exalt him, renew (your) strength
And faint not, for ye have not yet search-
ed him out.
- 32 There is a multitude of hidden things
beyond these,
(But) a few of his works I have truly
seen ;
- 33 All things hath the Lord done,
And to his saints hath He given know-
ledge.

CHAPTER XXXIX.

15]a GL: lips|b S: מנו recount |c GLS pl|dS + ונתדיתא, for which GL bear evidence, though they om. Hd. 16]e after GLS|f GL strengthen by the addition of an adv. |g 12, 5. 15, 12. 32, 17. 42, 21. II Ch. 2, 15. |h suff. refers to צורך not to אל a|i read with M; subject is מנשי a; 15, 18. 31, 12. 42, 17. Jer. 48, 2. The frequent use of Hiphils in Sir.illustrates the development of secondary stems in late H; b is a variant of 21b, 30c, 21d, 34d, 33b; S34b is conflate. 17]j after GL. Place S21f after 16b and regard G17a b as doublettes of 21 a b|k S: מערב; G: ἑσθη |lG נר, Ex. 15, 8. Ps. 33, 7. Sm. falsely נר (Lv. 24, 4. Ps. 132, 1) which means "lamp" and cannot be regarded as a translation of שמשא. The confusion of G and S arose from the absence of the original H text, of words for "water" and "sun," though the ideas of "rising" and "declining" were evidently suggested by G, reflecting upon the incident of the Red Sea, applied these to the rising and recession of the waters, while S, associating 16a with Gen. 1, 31. applied them to the rising and setting sun. Pr. 4, 1. Sm., apparently seeing the weakness of נר, adds במרום, for which there is no support in the Cod.|m after GL|n is used for "sun" in Job 31, 26 37, 21. Hab. 3, 4. The deleted מ is dittog. from m; S may have read בצאתו falsely for דנה to balance the erroneous מערב for H יעריך. 18]o text illegible; G differs from S, making the recovery of H difficult |p G = מהסד 19]q מסותר 41, 14. 16, 17. Wisd. 1, 8-10 20]b is a variant of 18b and so should be deleted (Sm.); c is gloss on d 21]r S repeats |s S+ טב and omits ט in מזה. 22] after GS|u CN make subject personal, without changing the gender G=הצפינה, but Herk.: ἐπέκλυσε as in Dt. 11, 4. The word is NH, occurring only once in the Qal ii. OT., Lam. 3, 54; Hiph II K. 6, 6|v תבל; G: ἔηραν, in much the same sense as ארין Subj. of הצי is t; yodh is a vowel letter, or, if transposed with wau, may be regarded as the third radical, which is generally omitted in third fem., but by analogy with first sing. may remain, 50, 10 Is. 65, 11. 23]w after S; G acus., L nom., M illegible. |x emend S דאן to אנד, Af. of נר, to expel; see L for =|y so Sm.; L siccata est terra. 24]z after M; L a appears to be a defective rendering of S|a after GLS|b M: ישרים, Is. 40, 34|c so Sm after GS|d S free. 25]e after GS|f GS: create. 38, 2 and often |g S: in the beginning |h delete טוב, dittog. from a or influenced by 21c S (?). Noeldecke, as quoted by Sm., inserts ἀγαθὰ καὶ in G|i G 39, 4. Wisd. 18, 9. Tob. 12, 7. Pr. 16, 4. 26]j so Sm after GS; S often corresponds to H צורך (G χρεία); S+ דמתבעי |k S+ דבני |l S attaches to a|m G attaches to b; S coordinates with the following word; it should be in the const. Ps. 81, 17. 147, 14|n S: both grape and red grape. Sm. draws attention to the play on "blood of grape" and "cream of wheat." |o S: vestment and clothing Ex. 22, 26. Notice play in G: πῆρ, πυρός; ἀλα, γάλα. 27]p G: εἰς ἀγαθὰ; S pterp. pl. |q L + et peccatoribus |r M: לו-א to loathsomeness. 37, 30. Num. 11, 20.

28]s so Sm., after G|t GL = אסורים (?) Ps. 2, 3; and ינתקו Jer. 5, 5; L, probably, στερεώω, instead of στερέω. Is. 41, 15 GH | u 42, 10; S: עקרון. Job 14, 18. 18. 4. 9, 5. *c d* are obliterated in Cod.; Sm. reads בלה for συντελείας, but S = קצר (רונוא); S טחווין was falsely read by G as מנחוו (εκαχουσιου). Ez. 6, 13. Zach. 6, 8. 29]v so Sm. Le. et al., after G and emended S|w GS: death |x S: לדינא, an error for לעדנא. With the exception of the omission of *ע*, the S stich agrees with the refrain (?) of the chap. cf 16 *b* (notes); GH may have followed S. If *b* is original, perhaps it should be read after 30*b*, as it breaks the connection of thought here. 30]y G pl. 12, 13. Dt. 32, 24. | z Lv. 26, 25. Notice the word play in *b* and 28*a* in S|aDt. 13, 16. I Sam. 15, 8. |b after GLS |b, GL om. M begins stich with נס as 29 *b*; S om. *cd*, which points to their being variants of 16*b* or 33*b* | c M: נבחרו, 21*b*|d detach wau from following word and add it to d (M). G = בארין|eG: need, taken from H cf L sing. 43, 14. Job 38, 22-27. 29, 34. 31] Compare S דפקד with H יפקוד 30*d* | g G: in their times; S: and all their days |h could be either Qal or Hiph. Ps. 78, 17. 105, 28; GS.: transgress |i M: פיהו. 17*d*. 32]n HS 25 *b*|k 8, 8. 38, 3|l S + כתיבן and pl. verb, with בנינשא as subj. 33]m M: הכל | n S, an abbreviation for צבחה | o 16*b*. 34]p after M|q S 21*c*; S*b* + קפיסין (כפיקין) + באוצרא | r after M; GL: be approved. 21*b*. 35]s MG + פה | t G first pers. pl.; S + לאלהא | u S: to his name | v S om. G = κυρίου.

CHAPTER XL.

1]a NH Gn. 26, 20. 3, 21; M 39, 33; G = χρεία which corresponds to S צבותא, though the latter cannot be a direct || to H, which = צורך 39, 16. 26|b S pl. |c in Sir. generally || to G κρίσις and S ברא. though in OT it means to divide |dM: עליון | *b* is under the government of הלק |e in OT without wau, in NH with. S: race (?) |f S pl.; G: Ἀδάμ |g G om. suff but pl. μητρὸς αὐτῶν, S pl.: נפקו |h 46, 13. 50, 22. 51, 5. Jon. 2, 3|i G: ἐπὶ ταφῆ but AC: ἐπιταφῆς; L: sepulturae. M: ארין |j G: παντῶν; S: to the land of the living; M: ארין, Job 1, 21. 2] H om. but in GLS, which see. ἡμέρα τελευτῆς is one of the series of evils, which constitute the heavy yoke of 1*b* and so, contrary to Sm., may be coordinated with the other expressions. Entire v2 is in apposition with predicate in 1 *a b*, Wisd. 1, 13. 2, 24. 3]k Aram. constn; ה OT always with על; M illegible, S pl. G sing. |l S: of the king, G: ἐν δόξῃ in glory. ל of locality, cf לאחור 49, 5. 12, 12|m M: לובש and לבש; G = לשה (? Sm.). Job 2, 8. Is. 47, 1. 26, 19. Ps. 7, 6. Job 34, 15. Koh. 3, 20; "clothed with dust and ashes" does not occur in O T. 10, 9. Esth. 4, 1. ל is frequent in later construction. 4]S only "crown." 11, 5. 47, 6. |o II K. 1, 8 | p G: a garment of raw flax; L falsely ligno for ligo; Ex. 22, 26. Gn. 25, 25. 5]q GS: anger, 30, 24 | r S attaches to b|s 43, 17. Ps. 55, 5. Ex. 15, 16 | t after M; Tiphah formation, N H form תהרת. 34, 29 | u without yodh in 11, 28. 32, 9.

11, 9. *a b* are under domination of *1a|v* adverbial accus. S with prep; substantive, but could be const, inf. 46, 19. Is. 4 16. |w so CN *et al* after G. S obscure, perh. *שני להון* should be read *סנדל הון*; S *נדל* means "to shake," "agitate," which is Nestorian for *הינא* "mind," "intelligence" (= *חבל*). G could be a free rendering of *העיר* (Le. *העירה*), Koh. 2, 3 | after M, Ps. 34, 1. I Sam. 21, 14. 6] *Sa b* om.; H for *a* is very difficult; the pl subj. of readings proposed, refers back to the series of evils enumerated in v. 5 | y text uncertain; the reading proposed is remotely possible | z Versions throw little light on the text | a G from him or it | b with Sm. | c (?) G: *σκοπιᾶς*, Sm. *κοπιᾶ* | "to look this way and that" in perplexity, corresponds to G "terrified" and S "deliberate." Is. 41, 10 | c GS: in vision of | S: of the night | g implied in *ἐκπεφυγώς* along with *שריד*, or else is wanting | h GL falsely "war" for "enemy," 7 Cod. badly defaced | i after S, which Sm. rightly points out, is often a translation of H *צורך* (13, 6), which may have been written here by a scribe for *רצון* | j G: safety. | k Cod. apparently, also GS | l proposed readings give the sense of GL and may be accepted tentatively. 39, 18 H S; 8] H entirely obliterated; G connects with 39, 28. 29, 30; with its reference to cattle, it is unsuited to its present setting. See Sm. for full discussion of verse. 9] C only *a*, S om., L *a b* | m 39, 29 H S. 41, 5 M | n L = *תהרה*, 5 b | o G falsely: sword. Dt. 28, 22 (emended) | p so L | q Sah. = *בבונה* (Sm.) 10] S om. | r only here in Sir. as || to *ἀνομός*, 39, 27 | s G *ταῦτα πάντα* | t after M | u M: *רעה*. 44, 17; in O T. usually with *עשה*, Jer. 4, 27. Ez. 11, 13. 11] y 41, 10 G. | w G = *ים* | x G = *ים*, Koh. 1, 17. 12, 7. Wisd. 16, 14. 12] om. in H, but found in S G; *b* only in L. 13] y after M G; delete *אל*, as dittog. from 11 *a* | z so Sm. after G; collective | a see Sm. for a full treatment of this verse, especially on *איתן*. The figure is intended to represent the evanescence of wealth | b Job 6, 15. 14] construction of G in *a* is impossible | c d proposed tentatively | e after S; S om. | f G free or = *פשעים* | g pl. after G. 15] h after M G S; Job 14, 7. for meaning of S | i S: shall not be; G: shall not multiply branches. L also supports the reading proposed. M: *יכה בו*, Hos. 14, 7. Ps. 80, 12. Job 8, 16. | j G: unclean; S: *עקרהון*, should be attached to *a* instead of *b* | k M: inhabits (*ען*). Notice play on S *שנא* and *עקר*; the latter means to extract a root (of a tooth). 3, 28 G 23, 25 G. 16] acc. to D Gl, S: *planta clavicula agens*, = G *λιόζωστis*, Brockelmann. | m of use of *שפה* | n after S G; Prof. McCurdy (in seminary) explains *כסר* as having originated from *יורה* (the autumnal rain) which was falsely transcribed for *ירק*, cf. S. o subject is l, Job 6, 17; M: *לפני נדעכה*. 17] 8, 5 H S G. 42, 4, 22, 22. G S 6, 1 G S H. 50, 24. S here = H *הסידים* G: *χάρis* | cf versions for vv. 23, 27; note similar confusion of *עת* and *צורך* in ch. 39; in Job 22, 15 S is a translation for *עולם* | r G S L = *ברכה*, which Sm. reads | s S: and the works of just men. 18] t after G; M: *יורה*, Pr. 25, 16. L begins verse with *filii* | u 16, 14. Koh. 4, 9. 9, 5. M *שכל*, "skill" may suggest *הרש* (G: *ἐργάτων*) "skilled work" | v pl. to agree with double subj. | w M: *בימה*. 19] S H four stichoi; GL only *a d*. H is a retranslation from S (?); *bc*

should be deleted as corruptions or glosses. The two final words in *Sb* are dittog. from *18 b* and the rest is a corruption of *d*. נָמַע is a retranslation from *S*; emend *S* בְּנִינָא (so *G*); יַעֲסִידוּ was written in the interest of נָמַע but יַעֲסִידוּ is better; *S* וַאֲיִקְרָא רִבּוּתָא are unsupported. 19]א 36, 29. 20]y *S* is used attributively, but עֵתִיקָא is a substantive as well as an adj; *G*= שִׁיר (Le. et al.) 32, 5. 49, 1|z *S* sing., due to omission of *wau* between the nouns. 19, 2. 31, 28. Hiph. not found in OT and only here in Sir. |a *G* L: love of wisdom, perh. סִדֵּעַ, 3, 13. 13, 8. 21]ב *M*: הַלִּיל |c *S*= *ἡλύα*, which Barhaebraeus explains as "flute" (*Sm.*) |d *G*: sweet; *S* agrees with *H* ἡλύα Pr. 25, 15. 22]c with *Str.* and *P.* |f 36, 27. 11, 31. 34. *S* also a substantive: רִנְתָא. The word is sing. in *G* L *S*. 45, 12 *G*/g is subj. in *G*/h 43, 21; pl. not in *O* *T* and sing. not in *Sir.*; *Sah.* χλόη, nom. instead of accus. |i *M*: שְׂרִי. Ez. 16, 7. *G*: ἀγροῦ (? *Sm.*) After v. 22 there are several lines written on the margin, for the translation of which, see *C N.* 23]j after *G* *S*. 7, 12. 41, 18. |k *G*: ἀπαντῶντες; *S*: נִתְקַרְבּוּן (emended by *Sm.*) The word is evidently *N H*, as in *O T* it could not correspond with either *G* or *S* |l *G* L=בִּשְׁנֵלָה; *S* free. Pr. 19, 14. 24]m *G* pl. |d with *Sm.* *Str.* |o after *G* *M.* 25]ק 37, 15 |q after *L* *S*. cf *G* 9, 15. 37, 7. 8. 26]r *L* read *S* as סַפְקִיתָא instead of תּוֹקֵפוּ, the former meaning "spiritual force" (facultates) as against "physical force" of the latter; in addition, *L* transposed the words |s with *Str.* Le.: *G*: elevate the heart, cf 31, 20 where ἀνυψῶν ψυχῆν=joy of the heart (*Sm.*) *G* 1, 12. 23, 27; and further 7, 35. II.Ch. 17, 6. Dt. 17 20]t see note on 39, 18, where *GLS* (?) read as here. See *S* for additional lines written after 26d. 27]u 17 a, 23a; *S* has passive verb in the three cases |v *S*+בִּין, Is. 4, 5. 28]w after *M* *G* *S* L. |x *L* free; *L* for *b*: it is better to die than be in want. *S*: it is not good to die but it is good to live |y literally "to be gathered." |z *Ryssel* connects with מַסְלָה, 30, 17. 29]a *S* pl. 6, 10. 14, 10 |b *S* free; *L*: his life is not a life even in thought |c after *M*, cf 31, 16 where *G* μυσθῆς=*S* סִנָּא, used here. *Wisd.* 4, 11. *Dan.* 1, 8 (בִּאֵל) |d *G* *M*=suff. |e after *M*, 36, 24. *S*: who loves dainties. |f after *M* |g *M*: מִיעֵים; *L* *G*=יִסְנַע; *S*: they are as fistula of the bowels. *G* 29, 28. 37, 30. 30]h after *G* *S* L; לֵאִישׁ is drawn from 29 c (*Sm.*); 19, 2. 6, 4. (cf v. 2) Is. 56, 11 |i *M*: כֹּאֵשׁ בּוֹעֵרֶת, as a consuming fire. Jer. 20, 9; *G* *S* om. כִּסּוּ.

CHAPTER XLI.

1]a after *M* |b Ez. 13, 18 |c *S*: how evil art thou, 40, 9. 10, 11. 11, 28. |d *Sm.* Le.: שְׁקוּם, but there is undoubtedly a letter between ק—ש; here in the sense of שְׁלוּם, to which *S* עֵתִירָא corresponds, though it could not be directly a translation of ἀσκήγη. The word generally expresses "rest", but here the "ease" resulting from prosperity. 1 Ch. 4, 40 |e is either "substantial" or "local" (*Aramaic* use). 44, 6. |f *G*: undistracted |g 8, 10. 11, 17 |h *S*=עֵרֶן |i 40, 13. 26, 2. 7, 6. |j in later books in much the same sense as לִקְחָ. 12, 5. 15, 2. 31, 3 |k

37, 29, 30, generally collective. 2] cf v. 1 | m after S | n 38, 22; S: how dextrous art thou. L: iudicium | o Job 31, 19. Pr. 31, 6 | p Is. 40, 26. 29 | q, transpose, **ינקש** and **כושל**, reading for the former **זקן**; S: **סבא**; G: *ισχατογήρω*. Both G S have only one word for "stumbling". Jud. 19, 17. M has two readings: **נוקש** and **כושל**; and **נוקש ומושל** | r S + **עדן**; G: concerning all things | s 4, 25. Ezek. 2, 6. N II | t L = **הכסה**; S: and there is not in him strength to work. 3] v S = **חלקך** | G of b free, II. Esd. 3, 7. Wisd. 1, 13. 2, 24. 4] G L = **חוקך**. 38, 22 | v = **היק**. G: *είδοκία* | w after M | x G M = **היים**, 14, 12. 16. 5] y Gn. 21, 23. Is. 14, 22. M: **בן** (C N). G: *βδελυρά*, only in "B," in all other Mss. *βδελυκτά* | z so Halevy (quoted by Str.) after G S; M: **דבת ערים**, 42, 11 c | a with G S | b S: race; in G the meaning is included in the ptc., which Sm. refers back to a possible **אהלם** | c S mutilates the word | d with Sm. Is. 1, 4-6. 6] e M: **שבין עירל** | f G: inheritance | g with Le. | h so S; G = **הסר** (C N); see notes under 40, 17. | i With Sm.; S: **נעסר**. 7] j with C N et al. **קלל** is the word generally used in such a case. 3, 9. 16. Pr. 30, 10. 20, 20 | k S + **כאנא** "upright." | l C N et al. after G S | m S = **בעלסא** "in the world." G pl.; subject is indefinite. 8] n so G | o with Lc. after G S; S erroneously **להון** | p cf. 40, 3. Aram. constn. | q G + **אל**, 46, 5. 48, 20. 9] G L only a b (= II d); S om. b | r after M | s G: if ye be born | t G is dittog. from b. G a is conflate. S g b is a variant of 7 a. 7. 34. 38, 16 | u M: **לקללתה**. 10] For a cf 40, 11. Is. 20, 17; M: **אונים** (ם) in both cases | v M: **בן** | w notice assonance with **תביתו** 9 d; G: *ἀπό πατάρας*; S: his end | x G S: to destruction. Is. 41, 24. 11] y M: **בני**. S om. a Job 13, 28. Ps. 32, 3. Sir. 14, 17. | z 47, 19 and four other instances in Sir. | a G: of sinners | b G: *οὐκ αγαθόν*. S: **נתמעה** (perh. **נמטעה**), 39, 9. 44, 10. 47, 22. 12] c Koh. 8, 15; S: **נלוד** | d G L = "many" | e M: **כוסות** | f after M; S **דעתא** makes no sense and should be read **דעיתרא** "of riches"; L: precious. G: of gold. Pr. 21, 20. Hos. 13, 15. 13] S om. vv 13-18 | g after M, the abstract noun (Sm.); att. **יב** to **הי** to constitute the pl. and restore the lost **ימי** | h after M | i G = **יאבין** (?). 14 b c | G a should be read after 15 c | j Hoph. not in O T.; M: **כסותרת**, Pr. 27, 5 | k M: **תעלה**. 15] l 4, 23. 32, 18. Pr. 12, 23. 10, 14. 14, 33. 14a] n G, which was originally *αἰσχύνη*, may have passed through *ἡσυχία*, (?) to *εἰρηγή*. | n G = **שבר** (Sm.) 16] G begins line with *τοιγαροὺν*, | o G: by my word. Sm.: *κρίματί*; M: **ששמו** | p 14, 3 | q G = (?) **לכלם** | r G (?). 16] s G pl. | t M: **פחו** Gen. 49, 4. Hos. 4, 11 | u after M G | v after M G | w 7, 13. Nah. 3, 1. Ps. 59, 13. 18] x G: judge; L: chief = G (?) **סדין** (Sm.) | y G: ruler; L: judge | z G free | a M: **שורת** 42, 3 M. Aram. is the same. | b G: injustice. 19] c L: de furto, 8, 18. (G: *κρυπτόν*); M **זר** seeks to correct the meaningless **זר**. Dan. 2, 18. 29. | d Ez. 16, 59. 17, 16. 18, 19; S: **דכסל** | e G L: God | f emend S **וקימא** to **סיקומא**, "compact", "agreement". | g after M | h after M, 4, 3. 4. | i after M. 20] j after G, 48, 10. L: ne avertas faciem | k an Aramaism (Sm.) M: **מיהשע פי** | l after M | m so M, 42, 3. 21] n M: **משואל** | o after G; Le. sees traces in Cod. 21] p so Sm. but (?). G: *μη ἐπιστῆς*. 22] q after G | r G pl. | s C N et al. | t M: **דבר הסר**; G pl. v 7. 31, 31. **שאלה** (M b) is explanatory.

CHAPTER XLII.

1] a G: *καί* | b Pr. 17, 9 | c 11, 8 | d only here with **ס** 6, 9 | e M: **אין בשת** = על אור | f only here and 32, 10 as an adj. (Sm.); L = **אין בשת** (?) 4, 21 | g 44, 23. 46, 19. | h G: *μη περί*; M: אל | i 4, 22. 35, 15. II. Ch. 19, 7 | j with Sm. C N after G. 2] א 49, 4 | l prior to 39, 15 (also 43, 7. 12) with wau; after 39, 15 (except 38, 22) always without | m after M G. Delete **סצדיה** as dittog. | n 13, 17. 10, 29. 3] ס G *λόγου* = **שיהה** (?) 13, 26. 11, 8 | p N H, 12, 13. 14; M: שותה | q written above אדון | r L G free, 41, 21 | s G L: of comrades; M: **וישר**, perhaps for **וירשה**, Jer. 32, 8. Pr. 8, 21. 4a] t G: concerning precision, 16, 25 G; G om. 5 d | u Sm.: erproben. | v M: **ואסה אסה**. 4b] w G: *πολλῶν καὶ ὀλίγων* 5c] x with Sm. Str. for the entire stich; G reading falsely **כחי** (Ez. 26, 9) for **סכחיר** rendered the stich: making the side of a knavish servant to bleed. See Sm. for discussion of verse and cf 7, 18. 37, 11. M **כוסר** is an explanation of, (**ס**) **סחיר** one of the meanings (primary) of which was to practise, then teach. See Lexicons. G 5 a b are om. in H. 6] y M **טפשה** is explanatory, apparently reading **בעלה**. Ps. 49, 11. 73, 22. Pr. 30, 2 | z G: *σφραγίς + καλόν* | a G: **רביב**; Job 24, 16. 7] b after M, Ps. 31, 6. Lev. 5, 21. | c G L: **ו** and weight; perhaps appende = **הספו**; M **תהשוב** is explanatory. | d M: **ושואה ותהה**, cf Aram. **נהת**, Ezr. 6, 1. 8] e M: **פרדות** | f, G S 41, 2 c. Under **נופל** and between the lines is **שואל**; M: **ניטל ועינה בונות**; f is made up from both **ניטל** and **ישיש**; only one word for old man is necessary. | g 9, 3 | h Some G Mss.: *περί πορνείας* | i N H 13, 13 Ezr. 4, 22. See D Gl.; notice the art of the writer in playing upon **זרה**, a word similar in meaning to **זנות** | j 31, 22 G S | k 40, 1. 9] See C N for text and translation of M 9-11 | l after G L (Sm.): S = **יקר**; M 31, 1 | m after M | n 31, 1. 47, 23. 40, 6 | o. **וב** in **ובבתוליה** (b) are dittog. from word below; excise and transpose with **תנור** in a, converting the former into **תבלה** = G *παρακμάση* — Gn. 18, 22. Ps. 32, 3; convert **תנור** into **נ[א]ת** | n; G: *συνωκηκνία*, S: **נכסן בעלה**. 10] q Ex. 22, 15; S = **פרה** or freely **פרה** | r G: *μη ποτε παραβη* (?). Is. 49, 21. Job 3, 7. | s with Sm.: M: **פחזה** | t Sm. Str. P. after G L. 11] u after G, L (luxuriosam), 18, 33 | v with Sm. P. after G L: S: establish | w G free. Payne-Smith, as quoted by Sm. reads S **סריא**; M: **סרה**, Aram. and N H. Jer. 49, 7 | x S 16, 10, where S **ארטונישא** || to H **לב** | y; G = **ערלה לב** which S may have falsely read here for **עירוקללת** | L = **נעלת** (?) Ez. 16, 45 | y after M | z S: **דקריחך**, which may account for the omission of "city" in S c; S + **ברטוניא דעכא** (c) | a S: let her not go out | b C N render by "chamb.r." Sm. + **תבות** [uebernachtet]; some such addition is necessary | c S = **באין** (?) | d S: court. 12] e S = **תחזה + כלכך** | f G twice, or *ἔμβλεπε* refers to g. *καλλει* can only refer to f. Perh. M should be **הנה** "her charms" and f changed to **תרא** | g with Le. after GS: Pr. 8, 2. cf Esth. 2, 3. 9. 13 and notes in Sm. | h M: **הספ**; Hiph. not in O T. 13, 22 S. 13] i S: into a garment | j S: **falleth** | k L = **באמת** (?). 14] after M | m M: **רע**; G = ptp. (?) | n with Sm. | o after

M H ; G *καταισχύνοσα* is either a corruption of a derivative from *καταχέω* or else is || to תכניע, which is wanting; L may be construed with either G or H | p S is a corruption for הפריא. 15]q 51, 8. 45, 16. | r after S ; G L pl. | s M for t, but better for אלהים. So G S L | t so S (Str.) G L om. verb; G L om. d | u S: וכלהין | v after S | w with S בריחה ; see notes under 40, 1. M: לקה. 16]x after G L S (Le. *et al*) | y G : looks down upon everything | z, S : mercies 44, 2. Ps. 145, 9. Is. 59, 19. 17]a G=הפלה (?) Ps. 4, 4, suggested by b | b Job 15, 15. | c S+greatness. 39, 16 a S: מ: נבורותיו | d G S om. | e yodh is a vowel letter; M: אוכיין | f S=לאהביו ; Sm. emends S to להלהיה (=יהאיו. Ps. 103. 21 | g after M. 18]h 16, 18. 43, 23 | i L+hominum | j N H 3, 21. 43, 28. Zaqeph should be placed over the final syllable | k L:astutia; S : thoughts, 1, 6 G S | l 16, 23. For S+, see 43, 2 | c d in G L S. With G c d, H 12 a, cf σσημείον. Is. 41, 23. 19]m S pl | u 11, 19 G H. S+ידמותה | o after M. 48, 25. Is. 41, 22. 23; both n o are wanting in O T. | p G L: footstep. 14, 22. 20]q G: οὐκ ἀκρύβητ | r M בני הלה I Sam. 30, 19. Is. 40, 26. Sir. 46, 12. 21]S ננבורותא in 20 b belongs to 21 a; G L amplify b. 48, 25. Ps. 106, 48. | s after M | t 5, 10. Job 23, 13 | u with Le. *et al.* after G L. S om d | v 39, 16, notes | w Ezr. 8, 16. I. Ch. 15, 22. G free. 22] H om. a b. G a σπυθῆρος=כידה (?), an error for מודה, after S משכהי. Text of G S difficult 23]x S pl. G (L): πάντα ταῦτα | y with Le. Sm. (*et al*) : S pl. | z G pl. 39, 18 S H | a S : are hastening+עתידיו. 24]b S: "by twos" + לקיבל (G κατέλαβεν | c 39, 21 | d G L free. 25]e 39, 34 b | f w: h C N, Sm. *et al.*

CHAPTER XLIII.

1] Reading a with Sm. | a assonant with סהר | b after G c delete ר in Cod. or change it to ט | d G: glory, 40, 27 | e M: מופיע. G=M | f after G M, Ps. 19, 2-7. S a: the work of the sun is to show and to praise | g G S L read (Aram.) טאנא "vessel, instrument." | h S G: Most High. 45, 8 b G S. 3]i P connects with צהרים noon-day; so G | j "boil," "seethe." N H Ez. 24, 5. Job 41, 23. | k cf G 39, 22 | l Ps. 147, 17. 4]m Sm. : G φουσῶν; or perh. G understood צהר to be from root נצר | n offered as a substitute for the difficult כהה (but see Sm.) | o ט at the beginning of מוצק is dittog. (?) | p. G L S=משלש, Dan. 3, 1, 9 | q M יסיק: "ascend," an assumed root from Aram. נסק (Ps. 139, 8) for סלק, Hiph., is therefore, יסליק | r after M | s S : circle of flame | t S G om.; perhaps due to שבה extending beyond the line in 6 a | u S+וילקוהי; G+ἀκρίνας and so perh. קרנה should be inserted in H. Ex. 34, 29. Hab. 3, 4. | v G: make dim; L: to blind. S: to burn. Is. 43, 2. Pr. 6, 28 | w S G L pl. 5]x after M | y transpose ינצה and קץ 6 b and convert the latter into ירוץ, Ps. 19, 6, also G; L : hasten; S: סרהב הלכתה | z Ps. 19, 6; and after G S, ב, is unnecessary, but may remain. 6]a some G Mss.: ἐποίησεν εἰς στάσιον (Sm.) S קאם=עמד Josh. 10, 13. There is no case cited of זרה with moon | b (?) | e take am 5 b and transposed with קץ; a || is needed for עילם. 7]d aft . . . , "moon" occurs in G L S and as

it is repeated twice, in 6 a and 8 a (versions only one in each), perhaps a word for moon should be inserted after **וּבְמִנֵּי** | e Job 10, 22 | f Cant. 2, 11 | g G: *συντελείας* S: **אֲהַרְיִתָּא**; cf Jer. 29, 11. Sir. 7, 13. **תְּקוּה**. 8]h 6, 17 a b | i all versions but H read in b; G L S: increasing | j L: in consummatione, an error from 7 b; M: **בְּתִשְׁבֹּתַי** I K. 14, 2, the only instance of Hith. in O T and only here in Sir. | k G L S om. **נְבִלִי**, Is. 34, 4. | l N H, or perh. **מְצִרָה**, Mal. 3, 3. 9] m collective: G S L pl. | n after M; G: *κόσμος* | o M: **כְּשִׁרִיק** (perh. **שִׁרְק** Sm.) | p v. 30. 45, 2. Job 25, 2. 10]q S L G: with holy words | r S: **דִּינָה** 38, 22. 45, 5 | s after M (sing). G: and do not faint; S: do not change **שָׁנָה** | t S: and in their courses. cf with H, Ps. 63, 7. 90, 4. 11] S om. the rest of the chapter. | a, G L II agree. | u M: **עֵיִשָּׁה**; Gn. 9, 13 | v G om. | w M: **נִהְדָּרָה** G: *ὠμῖον*; 36, 6. 46, 2. 50, 5. 12] x with C N after G: M: **הוּד** Is. 40, 22. Job 22, 14 | y M: **בְּכַוְדוֹ** | z G: hands of the Almighty | a with Sm. Gen. 49, 24. 13]b with Sm.: G = **בְּתוֹרָתוֹ** (?) | c Ezek. 9, 4 | d M: **בְּקָר** | e two M readings: **יָקוּם** and **וַיָּקוּם**. Is. 50, 11. Pr. 20, 18 | f G: *κρίματος αἰτού*. 14]g M: **לְמַעַנִּי**; G: *διὰ τοῦτο* | h G L (= **וּנְפִתָהוּ**) Job 38, 22. Ps. 135, 7 | b, following Le. 15] entirely obliterated in II. See Sm. Le. for treatment of G L. 17]i Ps. 29, 8. See Sm. on the confusing of *ὠνειδισεν* and *ὠδίνησεν*. | j after M; **וְלַעֲפָתָהּ** appears to be a transliteration of *σαλευθήσεται*, G 16 a | k M om. | l Ez. 13, 11. Ps. 107, 25. 29 | m Ps. 68, 10. 18]n Smend's citation of 42, 12 for „Anblick” is precarious, as the text is corrupt | o G: its whiteness. **לְבָן** is N II | p M: **יִהְיֶה**; G: the eye marvels. The Aram. word **יִהָה**, proposed by C N, appears to be the best offered. The reference is evidently to snow blindness | q, general expression for raining. | r G: *ἐκστήσεται*. 19]s G + *ἐπὶ γῆς*, | t after M. G: *χεῖά*; L: effundet | u Sm. finds **כַּפֵּר** in **כַּסְפִּיר**; G: almost certainly = **כַּסְפִּי** (*ἀκρᾶ*) | v G = **צִיָּנִים** (Sm.). 20]w Ps. 147, 18. G *πνέσει* is transitive | x **וּבְרִקָּב** is senseless. Wellhausen and Bacher, as quoted by Sm.: **וּבְרִקִּיעַ** (**וּבְרִקִּיעַ**, N II = metalplate). Perhaps **יִהְיֶה** Job 37, 10 | y G regards as prepn. *ἀφ' ὕδατος* | z **עָסַר** II means to cover over, especially of water so that **מַעֲסַד** may have been read, which G connected with **עָסַד** I to gather (sheaves); it might, however, be free for **מַעֲסַד** | a N II and Aram. Ez. 37, 6. 8. Notice use of **נָקַר** in Job 30, 17, which could be a translation of *παγίσσα* 19 b; G (*καταλυσει*) may have read some derivative of *יצב*; Job 37, 10 | b Neh. 4, 10. II. Ch. 26, 14. Is. 59, 17. 21]c G = **יַבְלֵעַ** (or **יַבִּיל**, Sm.). **הַרִים** is written over **כְּהַרֵּב** in Cod., and should be inserted, as both G L have it | d Is. 44, 15. Ez. 39, 9 and notes under v. 4 | e with Sm.; G: *ἀποσβέσει* 3, 30. C N cite Ez. 7, 11 (stateliness) | f the only occurrence of this form; Dt. 32, 2. 33, 28. G may have had Job 11, 17 in mind, regarding **תַּעֲפֶה** as from **עָף** “to fly” and then “to hasten” | g to be read in b with G | h Job 36, 28. G L = **פּוֹנֵעַ** (Sm.) Ex. 23, 4. Numb. 35, 19 | i G free. Pr. 15, 30 | j Is. 35, 7. 45, 10. 23]k so Str. Am. 9, 5. Ez. 32, 14. cf **הַשְּׂקִים** Is. 57, 20. | l G: *ἄβυσσον* or m; the sense of the verse is mythological, at least G | n after G | o G = **יִי** (“*Ἰησοῦς*, Post-Christian (?). L adds in hoc signo). But it may be that “Rahab” was carelessly thought

to refer to Josh. 6, 25 and Ἰησοῦς was read for Joshua. 24]p
 Aram. constn. 40, 3; Is. 42, 10. Ps. 107, 23. G: οἱ πλεόντες
 with accus. L: who navigate the sea. | q G: its danger = נֹקֶשׂ
 (?) | r G, the diminutive form. Job 28, 22. Is. 11, 3. 25]s G: καί
 | t L translates twice. | u G: κρίσις κητῶν; L + et omnium
 peccorum. 26]v M: C N translate "for his own purpose."
 | w G L = מַהֲלֵךְ | x G read as a Niph. from נָרַר (σύνκειται πάντα)
 which does not occur. 27] G free | y Sm. suggests מוֹיֵשׁ, Dan. 4, 30.
 28] G free and a poor rendering | z G = נְהוּקָה. 29]a M: נְבוֹרְתוֹ.
 30] G free for a b omitting קִיל | b L = הוֹרֵר | c Is. 40, 31. 41, 1.
 Read c d with M. 31] H om., 39, 32, 33. 32]i With Le. after G. 33]e
 G: γάρ. Read b with N P, Le. 51, 8. 12.

V I T A .

I, CALVIN ALEXANDER McRAE, was born in the year 1874, in the village of Erin, Ontario, where my early education was obtained. In October, 1898, I entered the University of Toronto as a student in the Faculty of Arts. In 1900, I began to specialize in the Department of Semitic Languages, being admitted to the degree of B.A., in the Spring of 1902 and to that of M.A., in 1903. During the course I directed special attention to the following subjects: Hebrew, Aramaic, Syriac, Arabic, and Assyrian Languages, with their respective Literatures, under the direction and instruction of Prof. J. F. McCurdy and his associate, the late Dr. R. G. Murison. I spent the three winters subsequent to my graduation in Arts, in the prosecution of studies in Theological subjects in Knox College (Presbyterian), Toronto, taking lectures, throughout the entire period, in Hebrew and Old Testament Literature with Prof. J. E. McFadyen. During the Academic years 1902-3 and 1903-4, I was occupied, in addition to my Divinity studies, as special Lecturer in Hebrew in the University of Trinity College (Anglican), Toronto. During the winter of 1905-6, I assisted Prof. McCurdy in the capacity of Instructor in the Department of Semitic Languages, in the University of Toronto. I spent August, 1906, to October, 1908, in Berlin, Germany, during which period I took, among other subjects, courses in the following: Assyrian, Arabic, O. T. Theology, and Ancient History; with Professors Delitzsch, Barth, Gunkel, Lehmann-Haupt and Edward Meyer. Since my return to Canada in 1908, I have continued my studies in the University of Toronto, giving special attention to the Assyrian, Syriac and Hebrew Languages.

I desire to express my gratitude and sense of permanent obligation to Professors McCurdy and McFadyen, for the many kindnesses which I have received at their hands throughout my student career.



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